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tion, and to stimulate the inquiry of the philologist. By a candid examination of these characteristics he would be led to confess, that they form a peculiar and prominent feature in the ancient language of Wales, and one, which no other European tongue, that does not form a part of the Celtic family, evinces in any perceptible degree. And, if he should also be of opinion, with the writer of this essay, that the simple elements, of which he has spoken, belonged to the original speech of the world, he would concede to that of the Cymry, as a necessary conclusion, the purity and antiquity, for which its advocates have ever contended. At least he would not, as some have done, impute its high claims in this respect either to the reveries of a visionary, or to the illusions of an enthusiast.

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## THE TRIADS.—No. V.

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### TRIADS OF THE ISLE OF BRITAIN\*.

xx. The three Primary Tribes of the nation of the Cymry: the Gwentians, or the men of Essyllwg; the Gwyndydians, or the men of Gwynedd and Powys; and the tribe of Pendaran Dyved, which comprehend the men of Dyved, and Gwyr, and Caredigion. And to each of them belongs a peculiar dialect of the Welsh.

[Gwent, in its strict application, was the present county of Monmouth, divided into Uwchgoed and Isgoed, or above the wood and below the wood, having Caerwent, or Venta Silurum, for its capital. Essyllwg or Essyllwyr was a more general appellation, and was the Siluria of the Romans—Gwyndyd is another name for Gwynedd, only varied in the termination, and used in a more extensive sense, like Venedotia. The Romans comprehended the Gwyndydians in the more general name of Ordovices.—Dyved, Gwyr, and Caredigion are Dimetia Proper, or Pembrokeshire, Gower, and Cardiganshire. Pendaran was a peculiar title of the Prince of Dyved, and is so used in the Mabinogion.]

xxi. The three Sovereigns by vote of the Isle of Britain: first, Caswallawn, the son of Lludd, son of Beli, son of Mynogan.

\* Arch. of Wales, vol. ii. p. 61. Tr. 16—20.

Second, Caradawg, the son of Bran, son of Llyr Llediaith. Third, Owain, the son of Maccsen Wledig: that is, sovereignty was assigned to them by the voice of the country and people, when at the time they were not elders.

[We have the testimony of Cæsar, that Cassivellaunus or Caswallawn was thus elected. See Bell. Gall. l. 5, c. 9.—Caradawg, here mentioned, was the celebrated Caractacus, who so gallantly opposed the Roman power in the time of the Emperor Claudius. Tacitus describes him as one, “*quem multa ambigua, multa prospera extulerant, ut cæteros Britannorum imperatores præmineret.*”—Annal. l. 12, c. 33. He is farther noticed in the Triads as one of the “three good persecutors of the Isle of Britain,” on account of his long and successful annoyance of the Romans.—Llediaith, applied in this Triad to Llyr, implies one of imperfect or barbarous speech, which was probably some peculiarity caused by his intercourse with the Romans. There may be some doubt, whether Maccsen Wledig was Maximus or Maxentius. His son Owain had a dignified rank in the British History, but he is not to be found in the Roman.]

XXII. The three Holy Families of the Isle of Britain: the family of Bran the Blessed, the son of Llyr Llediaith, who was that Bran, who brought the faith in Christ first into this island from Rome, where he was in prison, through the treachery of Aregwedd Voeddawg, the daughter of Avarwy, the son of Lludd. Second, the family of Cunedda Wledig, which first granted land and privilege to God and the saints in the Isle of Britain. The third was Brychan Brycheiniawg, who educated his children and grand-children in learning and generosity, so as to enable them to show the faith in Christ to the nation of the Cymry, where they were without faith.

[Bran was the father of Caradawg or Caractacus, mentioned in the preceding Triad, and, upon the defeat of his son by the Roman General Ostorius, he and his family accompanied him as hostages to Rome. It is not improbable, therefore, that, upon his return to Britain, he may have had the glory of first introducing Christianity into this island. Aregwedd Voeddawg was the Boadicia of the Romans. She has also been thought to be the same with Cartismandua, mentioned by Tacitus, as queen of the Brigantes; but there appears no affinity between the names. Cunedda was a chieftain of the North Britons, probably during the fifth century, when he is said to have retired to Wales with his children, in consequence of the incursions of the Saxons.—

Brychan also lived during the fifth century, and was one of the supreme sovereigns of Ireland. He came with his family to Wales, and settled in Garth Madryn, which from him was afterwards called Brycheiniawg, whence the name of the present Brecknockshire. His children are said to have been four-and-twenty in number: he died about A. D. 450.]

XXIII. The three Guests of Benign Presence of the Isle of Britain: Dewi, Padarn, and Teiaw. They were so called, because they went as guests into the houses of the noble, the yeoman, the native and the stranger, without accepting either gift, or reward, or victuals, or drink; but what they did was the teaching of the faith in Christ to every one, without pay or thanks; besides, to the poor and the needy they gave gifts of their gold and their silver, their raiment and their provisions.

[Dewi, mentioned in this Triad, is the same personage with the celebrated St. David, though many particulars are introduced into the popular account of the Saint, which do not belong to the genuine history. From this, as we find it in the CAMBRIAN BIOGRAPHY, it appears, that St. David, who lived in the fifth century, was a native of Pembrokeshire, and the son of Sandde ab Cedig ab Caredig, son of Cunedda Wledig, of whom some account has just been given. St. David was originally Bishop of Caerlleon in Gwent or Monmouthshire, at that time the metropolitan church of Wales, a distinction, which, from his interest with Arthur, Sovereign of Britain, he procured to be transferred to Mynyw, since called, from him, Ty Dewi, and, in English, St. David's, to which place he accordingly removed. St. David is celebrated for having, about the year 522, in a full Synod, held at Llan Dewi Brevi, in Cardiganshire, confuted the Pelagian Heresy, at that time prevalent in the country\*. He is said to have died at a patriarchal age about the year 542, after having exercised his spiritual functions for 65 years. And he is described as having united to extraordinary knowledge a great share of personal accomplishments†. He was the founder of several churches in South Wales; where there are nineteen, that were originally dedicated to this Saint, besides those, that have, in later times, adopted his name. St. David is farther recorded in the Triads as Primate of the Welsh Church during the sovereignty of Arthur, and also as one of the

\* See Camden's Britannia, Gibson's Edition, p. 641—643.

† See the "History of Pembrokeshire," in the Cambrian Register, vol. ii. p. 203.

three canonized Saints of Britain.—Padarn and Teilaw were also Bishops and cotemporaries of St. David, and, with him, have ever been considered as among the most distinguished Saints of Wales. There are several churches in South Wales dedicated to both of them. Padarn, who came over from Llydaw (Armorica) with Cadvan, first instituted the collegiate church of Llanbadarn Vawr; and Teilaw was the founder of the college of Llandav, afterwards converted into a Bishoprick, and which the Welsh still call “Esgobaeth Teilo.”]

xxiv. The three Treacherous Meetings of the Isle of Britain. The meeting of Avarwy, the son of Lludd, with the disloyal men, who gave space for landing to the men of Rome in the Narrow Green Point, and not more, and the consequence of which was the gaining of the Isle of Britain by the men of Rome. Second, the meeting of the principal men of the Cymry and the Saxon claimants on the mountain of Caer Caradawg, where the Plot of the Long Knives took place, through the treachery of Gwrtheyrn Gwrthenau; that is, through his counsel, in league with the Saxons, the nobility of the Cymry were nearly all slain there. Third, the meeting of Medrawd and Iddawg Corn Prydain with their men in Nanhwynain, where they plotted treachery against Arthur, and consequently strength to the Saxons in the Isle of Britain.

[The first event, recorded in this Triad, is confirmed in a singular manner by Cæsar, in the account he gives of his second landing on this island. The Narrow Green Point, here mentioned, was in the Isle of Thanet. Cæsar indeed attributes the want of opposition, which he experienced on this occasion, to the fear excited by the multitude of his vessels and the formidable character of his armament\*; but it is quite as probable, that it was owing to such a cause, as is commemorated in this Triad. Avarwy, or Avarddwy Bras, as he was also called, was, no doubt, that Mandubratius, a chief of the Trinobantes, whom Cæsar expressly notices as having deserted the Britons and come over to him in Gaul some time before his second invasion, a circumstance that well accords with the narration here given of his treacherous conduct. The cause, assigned by the Roman historian for this act of Mandubratius, is the murder of his father by Caswallawn or Cassivellaunus†. Avarwy is also recorded in the Triads as one of the three disgraceful men of Britain.—The Plot of the Long Knives,

\* Bell. Gall. l. 5. c. 8.

† Id. *ibid.*

or *Teyll y Cyllyll Hirion*, to which allusion is here made, is sufficiently known from other sources. It took place about the year 472, when Hengist, having invited the British chiefs to a conference on Salisbury Plain, caused them all to be treacherously assassinated. This sanguinary deed is generally supposed to have been perpetrated within or near the celebrated structure of Stonehenge. Cuhelyn, a bard of the sixth century, is said to have written a poem expressly on Hengist's Massacre: and Taliesin has been thought to allude to it in his Song on the Sons of Llyr\*. A custom is still retained in Wales of kindling fires (*Coelcerthi*) on November eve as a traditional memorial of this plot, though the practice is of older date, and had reference originally to the *Alban Elved*, or New Year. And it may have been at the celebration of this festival, or of some similar one, that Hengist's treacherous assembly was holden†.—Medrawd, who lived in the sixth century, is recorded in several Triads for this act of baseness. It was his usurpation of the sovereign power in the time of Arthur, and his confederacy with the Saxons, that occasioned the battle of Camlan, in 542. Iddawg Corn Prydain, who conspired with Medrawd in this treacherous action, afterwards embraced a religious life; and his name is to be seen in the Catalogue of the Welsh Saints‡.]

#### TRIADS OF WISDOM ||.

xxxI. Three things which contribute to form a right judgment and a just judge: study, forbearance, and comprehension of what is under investigation.

xxxII. The three characteristics of wisdom: prudence, equity, and tranquillity derived from amenity.

xxxIII. The three primary qualities of goodness: to speak the truth, in spite of every thing, to love every good, and to suffer with fortitude for all truth and all good.

xxxIV. Three things, for which there needs be no concern that they shall not be obtained by loving what is right in every thing and by doing it: love, fame, and wealth.

xxxv. From three things proceeds art: understanding, memory, and practice.

\* Arch. of Wales, vol. i. p. 66.

† In the Chronicle of Tysilio the Conference is said to have taken place on May-Day, which was the time of the great Druidical Meeting.

‡ See Arch. of Wales, vol. ii. p. 45, where he is called iddaw.

|| Arch. of Wales, vol. iii. p. 208.

xxxvi. Three things which express better than the tongue what is in a man : his hand, his eye, and his anxiety.

xxxvii. Three things very proper to be possessed of before the uttering of what may be false : a strong faculty of sense to invent, good memory to guard against the contradicting of what has been said beforehand, and a simpleton to listen to what may be uttered.

xxxviii. There are three awkward things, which, when seen, render every thing else awkward in body and mind : the foot, the hand, and the tongue.

xxxix. Three things which accompany every good, that shall be done : worldly emolument, respect and honour from the wise, and joy of conscience.

xl. The three branches of the duty of man : devotion towards God, benevolence to his fellow-creature, and the improvement of sciences.

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## WELSH MUSIC.—No. IV.



*To the EDITOR of the CAMBRO-BRITON.*

SIR,—I come now to one of the most popular airs in Wales, namely, “Codiad yr Hedydd,” or *The Rising of the Lark*.—This is the melody, which the great Haydn admired so much. More stanzas have been written to this tune, perhaps, than to any other. Some, in praise of the fair maids of Merionethshire, are exceedingly beautiful, many of which may be found in Jones’s *Relics of the Bards*. The mode of singing them with the harp is peculiar :—the minstrel plays two bars, or measures of the airs, when the singer takes the subject up and sings two lines ;—the first strain is repeated, and two lines more are sung, then the whole of the second part is sung, which takes up six lines.—The following *imitation* of Welsh rhythm will give the English reader an idea of the style of these stanzas :—

“ Fair Cambria mourns the happy *days* \*,  
 When bardic *lays* inspired,  
 When minstrels struck the trembling *strings*,  
 And noble *kings* admired ;

\* The laudable exertions of the Noblemen and Gentlemen of the Principality, in forming Societies for the promotion of Welsh Literature, will make Cambria smile again.